

Jubilee Series

Aeroplane Service Between



Here and There

THEN AND NOW INDIA



1870 Then and Now—India 1920

REV. H. D. GRISWOLD, PH.D.

IN contrasting these two dates, 1870 and 1920, separated by fifty years, some startling differences emerge. Then India was asleep; now she is awake. Then India seemed to be a part of the immobile East; now she is changing as rapidly as much of the West. Then our missions in India were preparing to get under way; now they are actually under way. It takes time for any organization to become prepared for its finest work. No less than one hundred and forty years were required to fit our nation to render the service of the last few years. It has taken our Missions in India between seventy-five and one hundred years to bring them up to the point of their present efficiency and preparedness for larger things.

To put the matter concretely, during the last fifty years the number of missionaries sent out by our Board to India has trebled and almost quadrupled, rising from about sixty to two hundred and ten. The number of organized churches has increased from thirteen to sixty-one, that of communicants from five hundred to ten thousand five hundred and fifty-eight, and contributions by the Indian Church from about Rupees one thousand to Rupees twenty-nine thousand annually. From 1870 to nearly 1900, bazaar preaching and extensive itineration were the methods of direct evangelism, for until the mass-movements began the city was the great scene of mission work. Now the center of gravity lies in the villages.

From 1895 to 1920 we have the beginning

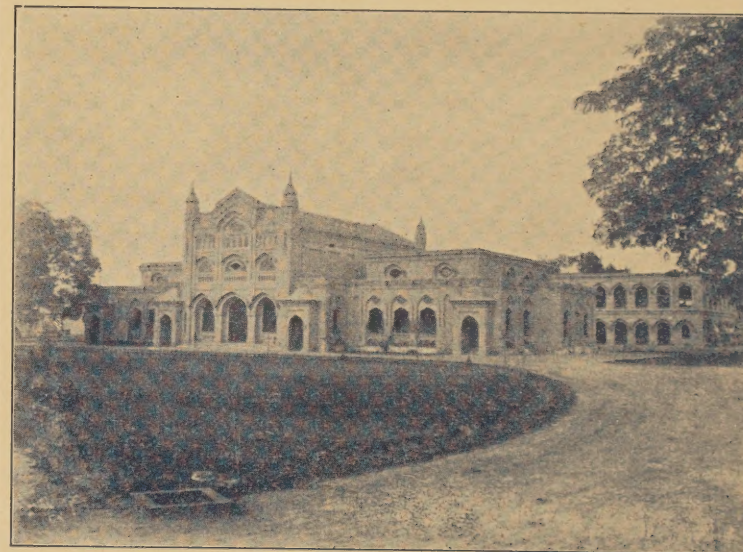
of mass-movements in our three India Missions.* The process of the unravelling from the bottom of the interrelated structure of Hindu society has already set in, and it shows signs of continuance. A new movement is just beginning in North India among the Chamars (leather workers), which promises to be the biggest thing yet in the way of mass-movements. There are eleven million Chamars in India, for a million of whom we are responsible. It is a unique evangelistic opportunity.

Missionary Education has kept pace with direct evangelism. In 1870, most of our High Schools for the educational evangelism of non-Christians were in existence. Since then the educational development has been both upward toward college education and downward toward the primary education of village Christians. Forman Christian College at Lahore, established in 1888, has a present enrolment of seven hundred and fifty students. This was followed in 1901 by the founding of Ewing Christian College, Allahabad, which is fast overtaking in numbers Lahore College. These two great Christian colleges provide for the education of Christian students and for the educational evangelism of non-Christian students. In these days, when trained Christian leadership is so necessary, the strategic importance of these colleges can scarcely be overestimated. A later development between 1910 and 1920 is that of colleges for women. There is Woodstock College at Mussourie, intended primarily for Anglo-Indian and European girls; and we have recently obtained a joint interest in Kinnaird College, Lahore, and the Isabella Thoburn College, Lucknow. Thus the higher education of women is distinctly at the front in India. These three Christian colleges for women are the only colleges of the

* North India, Punjab, West India Missions.

kind in the Punjab and United Provinces. Thus they have a chance to pre-empt the ground of higher education for women in these two Provinces.

So much for the upward development of education. The mass-movements in the villages have brought into the foreground new and pressing educational needs. The children of these village Christians must not be left illiterate. A village Christian population of fifty or sixty thousand means that fifteen or



FORMAN CHRISTIAN COLLEGE, LAHORE.

twenty thousand are of school-going age. Comparatively few of these are now in school, but an adequate system is being created for their instruction. Each of our three India Missions now has a Training School for Village Teachers—at Mainpuri, Moga and Kodoli. It is a big problem, that of tackling the illiteracy of people who have always

been illiterate and so do not realize the value of knowledge, but the problem will be solved if adequate reinforcements and funds are forthcoming.

The very name, Normal Training, hardly existed in 1870. Now there are in our India Missions at least eight normal departments. Not only do there exist three training schools for village teachers, but also College, High School and Kindergarten Departments for the training of women teachers.

In 1870 there may have been one industrial school in our three India Missions; now there are seven. Before the beginning of the mass-movements industrial work had to do with only city industries, such as carpentry, blacksmithing, weaving, sewing, stone work, etc. The baptism of thousands of country folk has emphasized the need of developing the great country industry—agriculture. The Allahabad Agricultural Institute is of college grade. At Etah there is a chicken-demonstration farm. Chicken-raising is an hereditary occupation among the depressed classes from whom most of our village converts come, and this chicken-farm is an organized attempt to improve the breed of hens and the size of eggs, and so to improve the economic condition of the village Christians. The Moga Training School has an Agricultural Department, and so has the Sangli Industrial School. It is felt that if there is such a thing as educational and medical evangelism, there is also a place for industrial and agricultural evangelism. In the past education in India has been too exclusively academic.

The Government of India has sanctioned the programme of the Industrial Commission, and will from now on heartily co-operate in establishing and developing industries so as to make India industrially and economically self-sufficient. Accordingly, at Allahabad, in connection with Ewing Christian Col-

lege, there is an Agricultural Institute of college grade; at Lahore, a Department of Industrial Chemistry in connection with Forman Christian College; and (in prospect) at one or the other of these colleges, or at both, Departments of Engineering. Such is the industrial development in our India Missions during the last ten years.

In 1870 there were perhaps two or three small dispensaries in our three India Missions. How different it is now, when there are six hospitals and fourteen dispensaries, and where the annual expenditure of about thirty-three thousand dollars is almost covered by the receipts on the field. Of the six hospitals, three are general and three are for women and children alone. The Miraj Hospital has made a great name for itself on account of its skilled surgical work. The Memorial Hospital at Fatehgarh represents the influence of the mass-movement. In order to minister to twenty-five thousand village Christians in the Fatehgarh, Etah and Etawah districts, the Sara Seward Hospital for Women was removed from Allahabad to Fatehgarh and made a part of a general hospital. The Western India Mission is noted for its medical work, as the two northern Missions are for their work in the sphere of college education. As regards Medical Schools, there was nothing of the sort in 1870. Now there are two well-equipped schools of medicine, one at Ludhiana for women, and the other at Miraj for men. The Miraj Medical School is ours entirely. In the Ludhiana Medical School we have an interest.

The first regular Theological Seminary was established at Saharanpur about 1885. Before that theological classes had been held at Allahabad and at other places. In 1870 there was nothing systematic in the way of theological education. Now there is provision for a regular licentiate course,

as well as for a more elementary village-pastor's course. In addition, there is provision for a full course in English for college graduates, the studies being equal in difficulty to those of the usual seminary course in America. There is also a part-time theological class held at Kodoli in the Western India Mission. In addition, the three training schools for village teachers give a great deal of Bible teaching.

What, then, is the situation which confronts us to-day? Our Presbyterian Missions in India have changed mightily during the last fifty years. India has equally changed. The great war has affected everything. One million of India's sons went abroad in connection with the war. As they return, they are bringing with them all sorts of new impressions and ideas, just as Kipling has represented it in the "Eyes of Asia." For good or for evil India will be more and more closely bound up with the other nations of the earth, and the days of her isolation are past and gone. By the Parliamentary proclamation of the 20th of August, 1917, "The progressive realization of *responsible government* in India as an integral part of the British Empire" has been promised. So there is a great and satisfying political objective before the people of India. The agitation for home rule in the nation has as its religious counterpart a similar agitation for home rule in the churches. This will mean vastly greater things in the way of initiative, effort and sacrifice on the part of the Church in India. The new industrial programme as adopted by the Government of India means that there will be a great industrial development during the next quarter of a century. Indian womanhood is also forging ahead. India, too, as well as the rest of the world, will have a new place for women in her social, industrial and political life. The ministry of Pundita Ramabai, an Indian Chris-

tian lady, as head of the great Orphanage and Widows' Home at Kedgaon, and the ability of Mrs. Sarojini Naidu, a Hindu poetess and political speaker, are significant of a new age. Colleges for women are springing up in various parts of India.

There are significant indications that the commercialized traffic in strong drink will be dealt with in India after the fashion of America. Already a resolution prohibiting the traffic has been introduced into the Imperial Legislative Council, and received the votes of most of the Indian members.

The Presbyterian Church in India has become a united and efficient organization, with a Christian community of one hundred thousand, capable of great things in the way of aggressive evangelism, as the Evangelistic Forward Movement has shown. Our three Missions in India, through the establishment of an India Council, with a full-time Secretary (Dr. J. C. R. Ewing), have become unified and capable of team-work. They are in a position to co-operate most effectively with the Presbyterian Church in India. If the Presbyterian Church in America reacts adequately to the need and the opportunity in India, we ought to see "greater things" during the next twenty-five years than in the preceding fifty years.

Leaflets for Reference

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